M2438
Westtown
Evening
Saturday 17 August 1974

MR. NYLAND: So I start the same way as Thursday two weeks ago; So I'm very glad to be here. I'm living-- living a little bit like from hour to hour which each person, I think, who recuperates slightly has to attend to in a very patient manner. But as long as the line goes up and continues to go up, I don't have to worry.

So we're here, and I thought maybe we have questions and answers. Not so much to take the lead off me in having to give a little bit of a lecture; I think sometimes it's easier, because if I have enough thoughts which are sorted out and belong together and which then can be logically expressed, there's a great deal of pleasure in the development of an idea, and to see one's mind function in that way is really enjoyable. So that in that kind of a process, having an aim to reach, to say with clarity what is really the quintessence of what one wants to talk about, and to see gradually that that aim is becoming clearer and clearer and will be reached if one only has patience for it, is really something like a building that you put up and where you see the shape appear. So that when the original concept of a building is there, it is really a joy to work on it with little building blocks, finally reaching the roof of understanding.

So when I say questions and answers, I really mean it more for you, because it seems to me that we are in a period where we are questioning more, where there is a great deal of aliveness in the different meetings we have, and without saying anything about such attempts because it is really not up to me to-- to say what I think about such meetings; even there where I feel that there is an answer that could have been given and wasn't given, I have to understand it that this is also a process that gradually has to take place. I-- I cannot apply to the results of such meetings the kind of knowledge I have acquired over many years.

understand why it cannot be done, we did it this week once and tested it out before, and it was a good result. A person who really is the engineer should come early enough to test it out, ought in the beginning of the meeting, sit there with earphones, because it's important that we have these kind of recordings, aside from the fact that of course, they cost money, but that they could be used to listen again and again to what one has said, oneself. Because when afterwards you hear what you have said, it's different from the moment when you actually spoke; because when you spoke, something else was in activity within oneself, the changing of a thought of the brain into the wording by using one's mouth. But when you listen to it afterwards, you receive it by means of your ears. There is no formulation with your lips, and all it does is to go to your brain through and via your ear, and then the mind is up to a very difficult problem: to interpret that what you are hearing of your own and your own voice, without being affected by the recollection of how you were when you spoke. You see that does not enter when you start to speak, because it's the first time, but when you hear it, it is as it were the second time, and your listening with ears is quite different from saying things with your mouth.

So I say for that reason we have to pay attention to such little things; they are small, they really in the end don't amount to very much, but as one goes along, you measure your steps. The idea of a walk is to reach from one place to the other, and you are satisfied that you get to the place where you want to go. But while you are walking, you have to watch your step. That is why-- what I mean by the little things that have to be attended to. You must understand that regarding work. It's not the big things that count, it's the contemplation first and then the becoming alive to or noticing of what you are, and gradually seeing that that what is the observation becomes more and more pure. And for that you need patience, but also you cannot neglect the small things, because

MR. NYLAND: That's better.

Mustapha: I like to know how can I die to myself?

MR. NYLAND: Oh, well wait a minute - why would you want to die only once? The idea is to die thousand deaths a day.

Mustapha: Ya, I mean in terms of work, in terms of...

MR. NYLAND: In terms of work it is very simple, because if you die to yourself, that what you are dying to has finished. It means really that whatever it is that you are, you can leave. So when there is a wish to die to yourself, it means a full acceptance of that what has happened so that you have no further use to that kind of experience and you may as well, I might say, throw it away. The emphasis is, in work, that one lives in the present by the utilisation of the past in order to prepare for the future. When I live in the present, I die to the past; but my memory won't let me. And for that reason, if I can eliminate my memory, then I will be free from the past and I could say that I have died once a day or as I say, thousand times a day. That means also this: when I now in the present consider what I have been, I also can see how much attachment there is still to what I have done or what I have thought or what I have felt. And therefore if during such a time when I now sit and think about and my memory helps me, to recall what I have been, if then that actuality of being in the past could have been free from identification, I would be able, thinking about it in the present and recalling the past, to be free from the past in accepting it simply as a fact of my life. You understand that? -- As soon as I am not ordered by something within me to consider myself in recollection and in judgement, that is if I, from the present standpoint, see what I have

Jacques: Mr. Nyland?

MR. NYLAND: Louder!

Jacques: It's Jacques.

MR. NYLAND: Yes, Jacques.

Jacques: Maybe, Mr. Nyland, Work...

MR. NYLAND: Jacques, stand up if you don't-- you don't mind, and speak loud because you're in the back, if we want the mikes to-- to hear it. You see, it is not as yet in the nature of a confession, so your voice can be loud enough. (Laughter) Alright.

Jacques: Lately I have not found Work in the way that I have been accustomed to until now, that is I cannot, I do not, maybe because of the situation I find myself in, very much caught up in my ordinary situation, I find that-- an inability to make Work attempts of observation... (indistinct)

MR. NYLAND: Does it bother you, Jacques? Does it bother-- does it bother you?

Jacques: Yes sir, it's starting to bother me.

MR. NYLAND: You see in relation to your activity, your daily activity, you have to be more clever to take the times when you are not busy in your daily activity. You have to reduce, sometimes, the point of gravity to which you attach your wish of Work. In the beginning, the

of that kind if you only want to catch them, when you're really not busy all the time thinking about your daily work. There are many forms of behaviour that have nothing to do with your daily work. They have to do with your daily habits. All the different things that are necessary for the continuation of your life, like eating and drinking, or things that you have to do like going to the bathroom, or things that have to be done because someone else happens to be there, which at times you might even consider interference with your work what you have to do, but if you actually start to analyse your day, you will find many times when it is actually possible to work. And if you now want to concentrate that at certain times in a period of ten minutes when you say to yourself "Now I exclude all my unconsciousness, now I want really to find out what it is, where I am and where I live" - Jacques, there is one way, for instance. I mentioned, probably a week ago when I sent a little cassette for here, I talked about a place within oneself which is holy, and from where one can see heaven. If I meditate, to use that phrase, and it is a word that is misused a great deal, I want to concentrate on the reality of my life. I want to be able to be present to something within me without anything out of my ordinary forms of unconsciousness interfering with me. I want to seek within myself that particular place which is holy and where I called it "Sanctus Sanctorum" - the sanctity of the sanctity - where I then can be, without having to make any further excuses or explanations. Sometimes one says it is the place where I wish I could meet God, and meaning by God that what is for me the highest of my concepts of a being.

And so I take for the day one or two of such little periods, and I enter within myself. I make such an attempt by closing my eyes, by standing still or sitting down, by relaxing and using all the energy that is available to me and the continuation of an equality of breathing, simply taking my body for whatever it is and considering the possibility

MR. NYLAND: Louder!

Judy: Mr. Nyland, it's Judy

MR. NYLAND: Oh - nobody in the whole world can hear you.

Judy:

MR. NYLAND: I still can't hear you. Who is it?

Judy: It's Judith . I want to ask you, that place that you were just speaking about, about that holy place, I'd like to know where, how with that place, in other words how does a man

MR. NYLAND: Now what is your question, about the holy place or about the soul?

Judy: I'd like to, I'd like to have you explain somehow, so it's clear to me...

MR. NYLAND: The holy place is the present, the soul is in the future. There is a possibility in living sufficiently within one's life now, at the present time, loosing oneself up from influences of the past and not wishing as yet to think about the future of a soul, that one then experiences a certain form of energy which is holy, I said, which is different from ordinary life, which can carry one through a day. How that energy is made, or how it happens to be there, is really twofold: one is energy within oneself, which is available in a variety of different forms and belonging to my personality and having been given to my

purified in the machinery of myself, so that the raw materials become an object worthwhile making. With that form of energy which comes from above and is then blended within me, and gives me then a life force with a direction wishing to build a permanency to be able to undo the impermanency or the temporariness of my physical body, and later on even including Kesdjan.

Together with these kind of ideas which then can take place and to which I become subject, and with my wish to continue to con-- with the conversion of energies up to a higher level of being, this idea of creating something that for me could become permanent as a matter for my life to continue to live and regardless of the death of the body and again I say, the death of Kesdjan, ultimately - that then there is a possibility of the maintenance of life, and that vehicle which I wish to build I call a soul. The reason why I call it a soul - because it is on the threshold between self-consciousness as a totality of the three possibilities of man existing on Earth, and the possibility of an understanding of cosmic consciousness in different forms but at the same time existing as a three-foldness of the cosmic qualities of the totality of menkind. And so when I start to think about the soul, I want to have something that is free from the bondage of the Earth and can continue to exist in the cosmic realm, hoping that after the development of the soul to its full possibilities, full potentialities having become real, that what then exists as soul will be recognised in the third part of the cosmic consciousness by God. That's the reason for making a soul. Alright?

(...indistinct)

Sydney: Mr. Nyland?

MR. NYLAND:

Sydneyp Excuse me...

MR. NYLAND: Ya?

Sydney: But what about some of these that were born in... that were alive a long time ago?

MR. NYLAND: Oh, that has nothing to do with us...

Sydney: Ya, well--- (chucles)

MR. NYLAND: No, no - the question is, what we are talking about does not mean that it has not been in existence in antiquity. We are talking about esoteric knowledge which has existed as long as man started to appear on this Earth. Esotericism was a reminder of where life came from when the first man was born on this Earth, and it has become apparent at many times during the period of the life of this Earth, or at least the lifetime, or that what was the life of organic man on this Earth - many, many times in History esoteric knowledge has become known and has been used by a variety of different people. It is definitely not limited to the little bit of an indication we use as how to proceed when one wants to Work on oneself. It has been known in a variety of different ways and different words, and what we are talking about is an adaptation of esoteric knowledge in a certain form which becomes intelligent and intelligible to us, living in this day and age. It is not at all that a hundred years ago you could say there were not people who could not make a soul. I'm absolutely certain that many, many have made attempts to make a soul. And only from our standpoint, simply saying that the soul has to be made simply emphasises the necessity that Work has to be done and that it will not come naturally. With other

for some time in Arabia where Mecca is at the present time; that that quite definitely had an influence on a great many people who happen to visit that as a Holy place. So don't let's be narrow-minded. We just talk about the possibilities which are open for us now and which we can understand as our Occidental culture. If we had lived, if you and I could have lived somewhere in Hyderabad and spend our life among the different gurus existing and the different ways of living and the application of religions which at that time were still acknowledged to be of value, I'm quite certain that we would be quite different in our education than we have become by simply living here. There are many reasons for it and it doesn't matter at all; at a certain time each person will have an opportunity to hear the voice of God within his conscience. Happy is he who will pay attention to it at that time. Unhappy will he be who folds up on it until he finds for himself the solution of how to create a soul for himself.

Sydney: Thank you.

MR. NYLAND: Alright, Sydney.

(Second side)

MR. NYLAND: So one side is now filled, you want another side?

(Laughter)

MR. NYLAND: The other side of the coin is that you speak (chuckles), and I won't. Is it so difficult sometimes to talk? Why don't you? It is so simple, yes really - you must be encouraged but you should en rage yourself from within. When something is alive in you, you

that you find that your feeling centre perhaps is not as much developed as your physical or the intellectual...

Ya...

MR. NYLAND: Isn't that what you mean?

Yes.

MR. NYLAND: So then the question is: what will I do? Reduce the other two to the level of my feeling, or increase the feeling so that it comes to a level where it will be recognised by the other two. In the first place, if it is a question of increasing my feeling, you should have the help from the other two centres. You see if there is an aim within you that really is worthwhile, and it may be attached to the possibility of a development of a feeling, you have to have help from the other two centres so that they are not going to interfere. And in making that attempt, you already produce a certain harmony since there is an aim in which the three centres become interested. Now then they say: Why don't you feel? And you say: How can I feel, when I don't know what it means? And your mind starts to speak and said: Why don't you know about your feeling? Because if you think that I'm in your way you're completely mistaken. Your feeling can function completely independently of any kind of a thought. And therefore if you have a certain thought and you believe that that is interfering with your feeling, then you don't know how to manipulate that thought. Your intellectual capacity will allow you to use any kind of a thought by the introduction it will be possible to use a thought, particularly when it is expressed in a word, by using a feeling to be associated with it. For that you use the tone of your voice: that is, you say certain words, always the same word, but on

swear, you can have imaginary conversations with a good friend and say I love you, and you use all kind of ways by which your body can express by means of your face, or that what comes even through your eyes if you want to express hate to someone: I hate you! - like this... Why don't you make attempts like that to give ability, facility, flexibility to your feeling centre so that it can be expressed in the way you wish. It's not a language as yet that the feeling really would wish, it would have— it would like to have a language of its own, but the feeling is not entitled to it until it becomes an emotion, and then there is a school of emotion in which a special kind of a language can be learnt and belongs to your feeling and emotion together. But for the time being, your physical body is quite willing to help you. It really enjoys expressing your feelings. That is as far as you are concerned with your other two centres. Now, relationships with people - and not necessarily people - things that are alive. I use many times a plant or anything in nature when you respond to, if you can - sometimes it's a matter of a little development, because you are not developed since you may have some fear of being affected and showing it. But if you can have tears in your eyes when you look at a movie and become identified with (Herwin?) and you hate it once he gets into trouble, you know. I hope you have had experiences like that, that you actually had tears come to your eyes when you saw something beautiful, or when you read something that really started to affect you, or that you read about a situation that you wished you were there, and only could you have enjoyed like someone else who's writing about it. Or that you get laughing out of good humour, that is, affected by that what is a good joke, a good belly laugh. Your feeling can enter into that because your body is expressing that kind of a humour and being touched in your funny bone.

You know there are thousands and thousands of ways by which you

MR. NYLAND: Who?

Perry: Perry Templeman.

MR. NYLAND: Where are you from?

Perry: Liberty.

MR. NYLAND: Heh?

Perry: Liberty, New York.

MR. NYLAND : Liberty.

Perry: Ya.

MR. NYLAND: Ya. You have been coming a little, haven't you?

Perry: This is my second time, ya.

MR. NYLAND: Oh hea— well then, it has to be a second time question.

Perry: I... considering that you have a deputy (?).

MR. NYLAND: Ah no, no, no - are you reading Ouspensky?

Perry: Ya,

MR. NYLAND: Now forget it, will you? (Laughter)

Perry: Ya, I really want it because...

MR. NYLAND: Ya, but when -- what do you know about what you have?

Perry: You remember, or you try to remember. You try and -- very hard to remember to really...

MR. NYLAND: No, no. What have you been reading?

Perry: I've been reading "In search of the miraculous" and I've finally got "All & Everything" on order. I've been looking for it...

MR. NYLAND: Thank God you got "All & Everything".

Perry: I've just got it on order, I'm waiting for it.

MR. NYLAND: Have you got a copy? Not yet?

Perry: I'm waiting for it

MR. NYLAND: Can't you borrow it from someone?

Perry:

MR. NYLAND: Who has a copy of "All & Everything"? (Laughter) Poor man in Liberty wants to set himself free. (Laughter) Isn't there anyone who can give him a copy?

Perry: No, no, I'm going to get one this week...

Perry: This week.

MR. NYLAND: It's very important for you, because you have to set your thinking straight. It's completely mixed up, I'm sorry.

Perry: In what way? In what way?

MR. NYLAND: You can't help it, no - no. In what / way we could it would take too long to explain that. (Laughter).

Perry:

MR. NYLAND: That's right, but then you will be able to use terminology which is a little bit understandable of what you actually want, and for that you will know first what you actually are. So it becomes a self-study first...

Perry: Ya.

MR. NYLAND: ... and the clarity of certain thoughts and - and concepts.

Perry: Ya - but you have a certain personality who's in charge...

MR. NYLAND: Ya what is in charge, just a personality?

Perry: ... who can regulate, who can override, who can integrate...

MR. NYLAND: What, what? The personality? You mean the little bit of mind you have perhaps can do that, not a personality. The personality is much and much bigger and contains much and much more than the little bit

MR. NYLAND: Ya, alright. And if you cannot find it let me know, I'll give you a book. Okay?

Perry: Ya, I'll get it.

MR. NYLAND: Ya, we'll — we'll help you.; Alright?

Perry: Well - you know, my question is if...

MR. NYLAND: No, no - the questions are ever now.

John: Mr. Nyland?

MR. NYLAND: Ya - who?

John: John of

MR. NYLAND: Yes John.

John: I heard a tape this week, you spoke about a V in which energy is divided between ordinary life and inner life...

MR. NYLAND: Ya it is not so, really, not that way. You can explain it that way if you like, it's not so clear the way you say it. The V is not divided; there is a quantity of energy which is available to me, and which comes to me, or when it is within me, can be divided for two different purposes. So when I am at a point where I wish to divide, it is like a V where there are two roads, one goes to the right, one goes to the left but both are fed by just one road which leads up to that point of the V. Alright?

John:

MR. NYLAND: Ya. And the other...

John: My life is consumed, might be the desires or the importance that I place on my ordinary affairs consumes me. I feel.

MR. NYLAND: Ya, I think that's right.

John: It's more than its due.

MR. NYLAND: That's right - but not the whole day long?

John: No.

MR. NYLAND: At certain times quite definitely when you have to do hammering, you need all your attention, so that is not a very good time even to apply or to try to work; it's not even a good time to think about it. See. Like the times that you are comparatively free from the influences of your ordinary life, when you just walk around or as I say you get out of bed and you walk from one side of the room to the other without any rhyme or reason. You've heard us talk about carrying an empty suitcase...

John: Yes.

MR. NYLAND: It doesn't mean anything at all, it's just to have something to do. But as you are walking, there is a very definite possibility that something could be present to you if you create that as an "I", to become aware of you. You understand the terminology of

MR. NYLAND: Good. Now who was that anxious voice that I heard a little while?

Melissa: Melissa.

MR. NYLAND: Heh?

Melissa: Melissa.

MR. NYLAND: Ya. Melissa. That's right, ya.

Melissa: I was wondering if you could give me some suggestions as to how I could start work; I'm just starting to read some books.

MR. NYLAND: Ya - it is a little difficult, isn't it - Heh?

Melissa: Ya.

MR. NYLAND: Have you talked a little about it already with...

Melissa: A little.

MR. NYLAND: ... Ya - and didn't he give you information?

Melissa: A little.

MR. NYLAND: You know what would be good - have you not "All & Everything" to see what you could understand of it or after reading twenty pages that you're ready to throw it in the corner? Test yourself out a little bit with very simple kind of literature. I don't want to say that "All & Everything"

MR. NYLAND: I think that would be more helpful, and then talk again and insist that you want the answers to your questions.

Melissa: Okay.

MR. NYLAND: Force it. Tell "Mike, I need it". Alright?

Melissa: Okay.

MR. NYLAND: Okay.

Patrick: Mr. Nyland?

MR. NYLAND: Ya?

Patrick: There is a message in "All & Everything", in the chapter of Electricity, where he speaks about the lack of will that effects because there's too much use of electricity, and this passage each time I read it it makes a great effect on me because...

MR. NYLAND: You mumble now, Patrick...

Patrick: Ya.

MR. NYLAND: ... and you cannot do that.

Patrick: Well I don't know how to - it seems that, I don't know if it's a good judgement but it's just to bring my question, but if I tried to reduce the wrong energy I spend and reach that place that you spoke about, I'd do it in such a way that my outside life, my aims and all

use having that light go on or continue to be there. But if it is a question of watching yourself for static electricity, it's a different matter - because that you can create. And you only should create it when you have a wish to use it, otherwise it dissipates in the form of heat and is then equalised by the atmosphere and you lose the energy. But when it is created within yourself as a result of friction, the question of this static condition in which there is a force field which is not fulfilled by touching each other but can create within two poles a field which has power, then that is an excellent condition in which work can take place. If I can create friction within myself so that I'm a little bit excited and, as Orage used to say, "Not under the collar" - it's a very good state. It is a state of almost boiling over, but not boiling over as yet. It is a state in which there is a tremendous amount of activity possible without leaving me, so that it still can be under my control, and then that electricity as a force is available for me to go into certain directions of creation. Read the chapter with that in mind - Gurdjieff talking about you, and your Okidanokh, and the responsibility you have for it. Because many frictions are caused by Mother Nature because she objects to you sometimes behaving the way you do, and the friction which is then created in you should be a reminder which Mother Nature tells you: Watch yourself, don't lose your energy uselessly. Alright, Patrick?

Patrick: Thank you. (very faintly)

(Somebody) Mr. Nyland?

MR. NYLAND: I'm still listening to Patrick saying Yes or No.

Patrick: (Laughs) I say Yes. (Laughter)

MR. NYLAND: Alright. / Ya - who is there?

It seems that one goes up and down, up and down like that, and others are just like a little bit of a nice rolling of a wave. In between there are all kind of conformations and configurations. Usually that what you get on the positive side is equal to what you get on the — on the negative side. Even the sun is, when you take it over a whole year, divided into giving enough light and an equal amount of non-light. And so it is with yourself, and / does that mean you're (finished?)

Judy: No.

MR. NYLAND: No. So it is with yourself. The question is, when you are on the up-going line towards joy, you have to do something that you don't get too hard— too high, and when you're going down in the direction of confusion, you have to try to retard it. We do that many times by the consideration of the opposite: whenever you experience something that for you is positive, you consider the negativity; when you're in negativity, you consider positivity. That is you have to see yourself totally as experiencings of a kind that you say is exhilarating and at other times it is confusing, and you have to accept that for yourself that the totality of equilibrium exists for the time being in this kind of contradiction within yourself that you are subject to two forces which are influencing you. After some time, these two forces can be utilised for a different purpose when you understand them; as it is in ordinary life, the two forces of understanding or enjoyment or whatever may be positive, together with the confusion which may be negative, usually touch each other within one's own life and create conditions of chaos and havoc, and sometimes overjoy, and sometimes oversuffering. When one starts to work, Judy, there is a possibility of seeing both forces affecting one; and you do not wish to be influenced too much so that you go too ha— too high or too low. And therefore

MR. NYLAND: We've talked about that before. Your body becomes the seat of your neutrality, and then it is affected by the condition in which you are and the movement of your body which then can be observed by your mind, that is you can become aware of, will show the energy in that direction and not as much in that what causes the disturbance. You understand that?

Judy: Ya, I do understand.

MR. NYLAND: You distract yourself. You don't wish to go to the highest or to the lowest, you want to stop half-way and then you want to already to return, and that is the force that is necessary to bring you back to the horizontal line.

Judy: Mm-Hm.

MR. NYLAND: I hope you can visualize that, because your body can help you tremendously. Put it to work, physical work, ordinary physical work, and do it as well as you can with as much energy as you have, and then you know the purpose why you do it will remind you of wishing to be present to you in the form of an "I" or something of an awareness within you.

Judy: Ya, I understand that and that's what I — I've been doing for a long time.

MR. NYLAND: Keep on doing it then, Judy. Keep on doing it.

Judy: I come up with — I find more and more resistance within myself.

Christine: But it seems that I've been doing the other for so long, I wonder when...

MR. NYLAND: You have been doing what?

Christine: I've been observing my physical body for so long that I wonder when to go on to something

MR. NYLAND: (Laughs) When you have a big enough "I". And as soon as you cannot do it with emotional states, the "I" is still too small. At the same time, I think there are many states that are a result of your emotions which are expressed by your physical body. And I think it would be interesting to see the different conditions of your physical body as a result of a thought or a feeling. That will play— definitely will give you less monotony and much more something to look forward to, because you are not at all finished with that what you are physically as behaviours. There are a tremendous variety of different activities in which you are engaged, in which you have not tried as yet to become observant of your behaviour, impartially. So there's really no question as yet about monotony. All conditions of your ordinary unconsciousness, of your life being expressed in a physical way as object for observation. See yourself in many more conditions of your life, daily living, a variety of different ways of behaviour, by yourself, your personality and whatever it is that you are doing, thinking, feeling or whatever. All the time see if something can be aware of you and, accepting that awareness and trying to be impartial and on the road to simultaneity. Change, if you have too much monotony, the conditions of your behaviour; become interested in a variety of different things that are also new to you. While you are using your body for a variety, you can stand on your head and you can do— do all

(Same person): Did you hear? .....

MR. MYLAND: I didn't hear, no. Did you say something? (Alarm goes off) (Laughter) Well that's the bitter end, you know. (Laughter). To Gurdjieff.

So I try to play with you.

(End of tape)

Transcribed by: M-J Voysey

Typed by: M-J Voysey

Proofed by: M-J Voysey

Final: ---